The state has a moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. All people have a right and a responsibility to participate in political institutions so that government can achieve its proper goals.

The principle of subsidiarity holds that the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When the needs in question cannot be adequately met at the lowest level, then it is not only necessary, but imperative that higher levels of government intervene.

- Participation

The principle of subsidiarity implies active participation. The citizen, directly or through representation, contributes to the cultural, economic, political and social life of the civil society to which he or she belongs {Gaudium et Spes, 75}. In a special way, participation of all the most disadvantaged, as well as the occasional rotation of political leaders in order to forestall the establishment of hidden privileges is important. In fact, strong moral pressure is needed, so that the administration of public life will be the result of the shared responsibility of each individual with regard to the common good.

Participation is the voluntary and generous engagement of a person in a social interchange. The Church's teaching insists that all participate, each according to his/her position and role, in promoting the common good. People have a right and a duty to participate in society in order to search, in collaboration with others, for the common good and well-being of everyone, especially the poor and marginalized.This obligation is inherent in the dignity of the human person. As far as possible, citizens should take an active part in public life. As with any ethical obligation, the participation of all in realizing the common good calls for a continually renewed conversion of the social partners.

In a nutshell, all people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

- Global Solidarity and development

We all belong to **one** human family. Our responsibilities to each other cross ethnic or tribal, national, racial, economic and ideological differences. We are called to work globally for justice.Thus, to be in solidarity with others is to be moved by their suffering and to be uplifted by their happiness.Authentic development must be full human development.It must respect and promote personal, social, economic, and political rights, including the rights of nations and of peoples. It must avoid the extremists of 'under-development' on the one hand, and 'super-development' on the other. Accumulating material goods, and technical resources will be unsatisfactory and debasing if there is no respect for moral, cultural, and spiritual dimensions of the person.

The principle of solidarity, also articulated in terms of "friendship" or "social charity", is a direct demand of human and Christian brotherhood/sisterhood. The very rapid expansion in ways and means of communication in real time, such as those offered by information technology, the extraordinary advances in computer technology, the increased volume of commerce and information exchange all bear witness to the fact that, for the first time since

the beginning of human history, it is now possible, at least technically, to establish relationships between people who are separated by great distances and are unknown to each other.

The Church emphasizes the fact that we all belong to one human family. As such we have mutual obligations to promote the rights and development of all people across communities, nations and the world, irrespective of national boundaries. In a special way, the richer nations have responsibilities toward the poor nations, and people with wealth and resources are linked in divine economy with those who lack them.

Those who remain untouched or unchanged by the suffering of their brothers and sisters around the world are suffering from serious spiritual underdevelopment. They need solidarity for their own salvation. The structures of international order must reflect true biblical justice. In fact, conflicts should always be resolved in the most peaceful manner available, ways which respect and build solidarity among peoples.

i} *A unified Family*

Ever since time immemorial of the Catholic social tradition through its latest utterances, all humanity {man, woman, child}, is understood to be one family under God. Human dignity is the foundation of all rights, privileges and responsibilities. Hence divisions of the one human community into we/they, while useful for developing identity and cultures, must not be allowed to become divisions for privilege or conflict.

The catholic Social teaching firmly recognizes that we are all one in being children of God, and this is the heart of it all. In the realm of existence there is no one's fulfillment and salvation that can be completely isolated from any other. Thus the Catholic Social Teaching challenges us to promote that vision, which is essential to the Gospel of Christ, and to develop principles to guide the achievement of that reality in human society.

ii} Solidarity and peace

Inequality of resources and economic capability is such that it creates a real "gap" between people and nations. On the one hand there are those people and nations possessing and developing the means of growth and, on the other, those accumulating debts. There must be solidarity among people, and nations which are already interdependent. It is more essential when it is a question of dismantling the perverse mechanisms that impede {block} the development of the less advanced people or countries. In place of the abusive financial systems, they must be substituted by a common effort to mobilize resources towards objectives of moral, cultural and economic development, redefining the priorities and hierarchies of values.

An increased sense of God and increased self-awareness are fundamental to any full development of human society. This development multiplies material goods and puts them at the services of the person and his or her freedom. It reduces the dire poverty and economic exploitation. It advocates growth in respect for cultural identities and openness to the transcendent. Thus the efforts of poor countries working for growth, development and liberation must be supported.

The fruit of justice is peace which is dependent on solidarity and right order among humans and among nations. For this reason, catholic Social Teaching demands that there be an end to

the arms race and widespread trafficking in arms. If we want to have a secure future, then progressive disarmament is essential and a must. In fact, there are two effective approaches to making peace: Pacifism or non-violence and the so called just war.

The presupposition being that the methods used in these approaches will inasmuch as possible avoid military force when settling disputes. In a just war situation, war may be legitimate as a last resort and in self defense, while the pacifist tradition insists that peace can only be achieved through peaceful means. Catholic Social teaching holds that an analysis from the view point of non-violence and analysis from the viewpoint of just war teaching often converge in declaring war illegitimate.

Although there is a presumption against the use of force at the foundations of the just war tradition, there is also acceptance of the position that sometimes the use of force is required. However, this approach of a just war is prone to abuse. That is why there is need for more serious public discussion of the use of a just war theory in propaganda efforts to build public support for war.

The church's traditional criteria for entering a just war are:

1. Just cause

   There must be sufficient, valid and convincing reasons to wage a just war. These must then result in establishing a just cause for the war.

2. Competent authority

   It is not anybody who can authorize a just war. You cannot just wake up one morning and declare a just war. The declaration must be made by a competent and legitimate authority.

3. Comparative justice

   There must be a way in which a comparison could be established to assess whether the pros and cons really point towards war.

4. Right intention

   A war is not declared just because individuals have crossed each other. There are so many factors involved in war so much so that as there are many people involved, the right intention must be proved by experts.

5. Last resort

   Having tried all the possible and workable means to make peace, war is undertaken as a last resort. The warring parties must try to dialogue, look for mediators and exhaust all possible means of making peace. If all those means have failed then war is declared as a last resort.

6. Probability of success

In undertaking war, there must be some probable signs that it will indeed solve the problem. There has to be probability of success, otherwise, the idea of war itself as solving the problem serves no purpose.

7. Proportionality

There must be proportion in the outcome of the war. Will both side gain anything? Will it be for one side only? In other words, the outcome of war must be proportionate to the reasons for the war.

The criteria governing HOW to wage a just war, once the decision has been made to enter war are:

a} Proportionality in the level of aggression

There must be proportion in the manner in which the parties at war have expressed their aggression. The way they go about preparing for war, the weapons they use, the techniques, etc must be comparable and proportionate.

b} Immunity of non-combatants and non-military targets.

An agreement should be made that people of both warring parties who are not directly involved in the actual combat should not be touched or attacked. Thus civilians and their positions should never be targets. There must a distinction between civilian and military targets and the civilian and military targets must be indicated to both parties.

The Catholic Social Teaching tradition considers it of utmost importance to consider the poor and the helpless in a just war theory, for they are usually the ones who have the least to gain and the most to loose when war's violence touches their lives. The Church says there is need for assessing the costs of weapons systems, the arms race, the impact on social spending for those most in need, the social climate of insecurity created, the danger of error and miscalculation, and the danger of retaliation, etc.

2.1.3. *Society and moral order*

The social nature of human beings is not uniform but is expressed in many different ways. In fact the common good depends on a healthy social pluralism. Fostering a social and political culture inspired by the Gospel values must be an area of particular interest to all living in a society. Recent history has shown the weakness and radical failure of commonly held cultural perspectives that prevailed for a long time, especially on the social and political levels. Indeed Faith in the Jesus Christ, who described Himself as "the Way, and the Truth, and the Life" {Jn 14:6} makes every person to commit themselves with firm and ever new resolve to building a social and political culture inspired by the Gospel.

It should be stressed that the intention of the Church's Social Doctrine is of the religious as well as moral order. It is *religious* because the Church's evangelizing and salvific mission embraces the whole human being "in the complete truth of his or her existence, of his or her personal being and also of his community and social being" {Redemptor Hominis, 14}. It is *moral* because the Church aims as a "complete form of humanism, that is, at the liberation from everything that oppresses a person. In other words, the Social teaching of the Church shows or indicates the path or way to follow for the society that is reconciled and is in harmony through justice and charity.

2.2. Structures and Social Order

The terms society and community are often used interchangeably, which indicates that there is no definite distinction between them, even though there is an implied difference in the emphasis. The term "community" is preferably used for the associations of people primarily concerned with the inner development of the group, that is, with building of values important for the personal growth of their members and of mutual ties of solidarity. An example of a community is the family. The term "society" on the other hand means associations of people which are characterized by systematic organization and external institutions {laws, administrative bodies, governing officials} for the achievement of their goals. The state is an example of a society.

Societies are divided into necessary and voluntary societies. Necessary societies also called natural or primary societies, are necessitated by nature. It thus means that one has no choice on whether to join such societies or not, but that because one was born in that setting then nature has ordained it to be so. For example, we do not choose which family to be born in, neither do we choose which tribe to belong to. Voluntary or secondary societies result from freely chosen purposes. When we are born and have experienced life, then we begin seeing groups which interest us and we join them. These are not necessitated by nature but out of free will one chooses which group to join. Thus we choose which party to belong to, which religion to join, etc. So we shall see both the family and the state to distinguish the roles of the two.

2.2.1. *The family*

The family has central importance in reference to the person. It is in this cradle of life and love that people are born and grow. When a child is conceived society receives the gift of a new person who is called "from the innermost depths of self to communion with others and to the giving of self to others. It is in the family, therefore, that the mutual giving of self on the part of man and woman united in marriage creates an environment of life in which children "develop their potentialities, become aware of their dignity and prepare to face their unique and individual destiny".

The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. As the spring of new human life, it is the normal, if not the only centre in which the human person can develop bodily and spiritually in a healthy fashion. Authority, stability and a life of relationships within the family constitute the foundations of freedom, security and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honour God and make good use of freedom. Family life is an initiation into life in society.

Recent developments seem to indicate crisis of the family today. Grounds of concern are the high rate of divorce in many nations, a stronger assertion of the of the independence of spouses, an increasing number of single parent families, a weakening of the authority of parents over their children, a greater incidents of step-parents, the growing practice of non-marital unions. On the other hand there are also encouraging signs that the family still enjoys a high esteem in today's world. Family life and children are still a principle source of happiness for people.

Nature

The family is a community of parents and children. The family, the natural community in which human social nature is experienced, makes a unique and irreplaceable contribution to the good of society. The family unit, in fact, is born from the communion of persons. The family, as a community of persons, is thus the first human society.

The priority of the family over society and over the State must be affirmed. The family, at least in its procreative function, is the condition itself for their existence. The family has its foundation in the free choice of the spouses to unite themselves in marriage, in respect for the meaning and values of this institution that does not depend on man or woman but on God Himself.

The family founded on marriage is truly the sanctuary of life, the place in which life, the gift of God, can be properly welcomed and protected against the many attacks to which is exposed, and can develop in accordance with what constitutes authentic human growth.

In the climate of natural affection which unites the members of a family, persons are recognized and learn responsibility in the wholeness of their personhood. Indeed, the first and fundamental structure for "human ecology" is the family, in which a person receives his or her first formative ideas about truth and goodness, and learns what it means to love and to be loved, and thus what it actually means to be a person.{Centesimus Annus, 39}. The family unit, in fact, is born from the communion of persons.

Marriage and family

The modern world does not understand covenants, and tries to reduce them all to more superficial and temporary forms of agreement. In this line, marriage is fast becoming a temporary legal arrangement to facilitate the cohabitation of willing partners. Catholic Social Teaching proposes a much more challenging vision , based on an understanding of the Natural Law by which we are made. We understand that a person cannot fully find himself or herself except through a sincere gift of self {Gaudium et Spes 24}. And thus "man or woman cannot live without love. He or she remains a being that is incomprehensible for himself or herself, his/her life is senseless, if love is not revealed to him/her, if he/she does not encounter love, if he/she does not experience it and make it his own, if he/she does not participate intimately in it" {Redemptor Hominis, 10}

The family founded on lasting marriage between a man and a woman is the place that love is normally first revealed to us, where we encounter it – through a parent's smile, and where we go on to make it our own and participate in it. This love here is not the affectionate, romantic or erotic feelings that we may experience at any given moment. These inevitably come and go, and though we take them into account, we cannot live our lives by them without falling into personal and social chaos. This love referred to here is a relationship between two persons: a relationship that involves a commitment of self one to the other, and a sharing of substance in a particularly intense form of "communion".

In respect for the meaning and values of this institution of marriage that does not depend on man but on God Himself, marriage remains the core and heart of love relationships. This sacred bond of marriage no longer depends on human decision alone. For God Himself is the author of marriage and has endowed it with various benefits and purposes. Therefore, the

institution of marriage – "intimate partnership of life and love… established by the Creator and endowed by Him with its own proper laws" – is not the result of human conventions or of legislative prescriptions but acquires its stability from divine disposition.

{Cat. of the Church, 1603}

The characteristic traits of marriage are:

1. TOTALITY by which the spouses give themselves to each other mutually in every aspect of their person, physical and spiritual.

2. UNITY which makes them "one flesh" {Gen 2:24}

3. INDISSOLUBILITY and FIDELITY which the definitive mutual giving of self requires.

4. FRUITFULNESS that the union of the two partners bears fruits of love – this is not a conditional trait.

Functions

Three functions of the family are important to mention here.

1. *Economic* – The family provides for a person's everyday wants in food, shelter, and clothing. This is largely a task of housekeeping, and hardly any of its other tasks is entirely independent of this one. Young people therefore who intend to marry ought to prepare themselves for proper house keeping. They have the serious responsibility not to waist their money through drinking, exorbitant smoking, gambling etc. The economic misery caused by incompetent or irresponsible spending by wife or husband is known as "secondary poverty".

2. *Education* – The two most important social virtues, charity and justice, are basically taught in family life. The life in the family also lays the foundation for many other virtues, such as readiness to help, consideration, fairness, sincerity, diligence etc. The intellectual and moral development of a human person largely depends on the education within the family. Thus a person's decisive formation takes place in the earliest years of life, long before his or her intellect is capable of critical discernment. It must be noted here that family education is not only limited to parents. Every member of the family has both an active and a passive share in it. The education which the children give one another can hardly be overrated. Such education is lacking where there is only one child and it attains its greatest effect in a large family.

3. *Sprituality* – The family is not *just* there to provide help, but gives a sense of belonging and acceptance. The family provides the most important spiritual home for its members. The family is the "domestic sanctuary", called to pass on the faith of the ancestors, to cultivate the religious traditions, to offer common prayers to God, and to translate into daily life its religious convictions. These traditions and celebrations give the family a sense of religious belonging and identity.

Parental Duties and Rights

The responsibility of parents for their children arises from the fact that they have given life to them and that the young human beings come helpless into the world, entirely dependent on

their loving care. Parents have a personal authority over the child because of their overall physical and spiritual superiority. Fatherhood and motherhood represent a responsibility which is not simply physical but spiritual in nature. Since they are closest to the child emotionally their authority is primary and fundamental, while that of the Church and State is secondary and subsidiary.

Since children are born of both parents, both have equal duties and equal rights. But as the two parents play different roles in the begetting, rearing and education of their children, a certain division of labour naturally occurs and therefore a certain division of duties and rights. Parents may lose their rights over their children if they neglect them or prove unable to provide suitable education.

1. Duties

The primary duty of parents that precedes all the others, is responsible assumption of parenthood. Parents may only bring a child into the world if they have reasonable hopes that they will be able to rear and educate him or her in a way worthy of a human being. They may not give more children life than they can hope to feed and to provide for sufficiency. For the same reason procreation outside marriage must be regarded as impermissible. If nevertheless an illegitimate child is born, the duties of the unmarried parents are in principle the same as those of married parents. The father is bound to aid the unmarried mother with material means in the upbringing of his child, in accordance with his own financial condition and the need of the mother the child.

- *Well-ordered love* - The fundamental obligation of parents is LOVE. Love provides better limits and growth patterns than rigid rules and unbending justice about children. It is a tragedy if children do not experience being loved at home. However let us not forget that exaggerated love is no less detrimental for the child than too little love. The most grievous fault against parental love is the obstruction of a child's marriage for reasons of profit, personal compensation, or other unjust motives.

- *provision for life, health and material well-being* – The care for the child's well-being begins already before birth. During the time of pregnancy, they must avoid everything injurious to the unborn child - smoking, drinking and use of drugs on the part of the mother all hurt the child. Thus parents have the serious duty to look after their children in a manner worthy of human beings. They have to provide for food, clothing, health, lodging and home.

- *Education* – Parents are absolutely bound to educate their children to the best of their ability and to look after their spiritual welfare. The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute. That is why the educational task requires that parents look after the moral and personal development of their children. Parents have the first responsibility for the education of their children, and they bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule. The home must have an environment where education in virtues takes place. As they advance in years, they should be given positive and prudent sexual education.

Education in the Faith by parents should begin in the child's earliest years. Parents have the duty of teaching their children to pray and to discover their vocation as children of God. If parents seriously neglect or disregard their educational duties or if the prove unable to comply to them, the state would have the right to intervene.

- *Prevention of defective, injurious education* – Parents can also seriously endanger the educational purpose by their deficiencies, and they ought to make every effort to avoid and to eliminate such perils. Thus as those first responsible for the education of their children, parents have the right to choose a school for them which corresponds to their own convictions. Nothing so readily undermines the confidence of children and frustrates the purposes of guidance as confusion and inconsistency in direction.

2. Rights

1. The right to the Conjugal act

Marriage is more than a physical relationship. It is a spiritual union as well. So, "the right to each others body" must not be understood in a materialistic way. If in the exercise of the conjugal rights sexuality is aimed at other things apart from love for the other person, this can hardly be called chastity.

The right to the marriage act constitutes an essential element of the marriage covenant. For this reason the rendering of the conjugal debt is a serious concern. The refusal of the marital submission for a considerable time without just motive is wrong. By mutual agreement, of course, spouses have the right to renounce intercourse for a certain time, but never to the point of dangerous temptation to the virtue of chastity and fidelity. In this regard married people should lend an ear to the advice of Paul: *"The husband should give to his wife her conjugal rights, and likewise the wife to his husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a reason, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control." (1 Cor 7:3-5).*

There are however causes which can excuse from rendering the marriage debt, and which the other partner has to honour. They are the following;

a. *Reasons of bodily indisposition and health*. e.g moments which would render the marital union disagreeable and painful. Most grave is the obligation to refrain from the marital relations during the fertile period if a new conception would constitute a serious danger to the woman's life, or in cases of gravely contagious diseases, e.g gonorrhea, syphilis.

b. *Unreasonable and Sinful demand*. Unreasonable is the demand when one party desires intercourse too frequently. Consultation of a physician would be advisable in such cases. The marriage debt may, but need not, be rendered to an insane or completely intoxicated person. There is no obligation to render the marriage debt if requested in the presence of the third person or in a sodomitic way (rectal intercourse) or in other similar circumstances.

c. *Adultery*. The right to demand the marital act is lost by the partner guilty of adultery. Nevertheless the injured party, even though not guilty, will often have obligations arising

from the Christian love and from the concern for the good of the whole family. Spouses ought to adopt the attitude of Christ, who did not compromise with sin, but forgave when confronted by sincere repentance (Jn 8:2-11). But forgiveness after repentance should be total and not be accompanied by the humiliation of renewed reproaches.

d. *Failure to support wife and children.* If the husband squanders the income and compels his wife to provide for the livelihood, she need not render the marriage debt. But if the family must live in poverty through no fault of the husband, there is no reason for refusing the debt.

2. *The right to a sufficient income to maintain a family*

Parents have a right to an income sufficient to maintain a family, as long as they show industriousness and are willing to work. The way this family wage is to be achieved will vary with different economic and social systems, but there can be no doubt that there is a parental right to an income sufficient to maintain a family. It is not only a question of personal dignity, but also of the service parents render to society by bringing up and educating their children.

3. *The right to educate their children*

Just as parents have the duty to take care of their children's needs and education, so they also have the right to it. In the same line, parents are indeed entitled to decide on the form and content of the education of their children according to the opportunities available. Nature speaks in favour of the parental function of education by the strength of the parents' love for their child, which love predisposes them as their most concerned and best educators. Specifically because love is an unsurpassable and essential power in education. Besides, nobody else can usually understand a child as well as parents can, because nobody else is so close and akin to the child in character, temperament and dispositions as the parents from whom he or she is descended.

The educational right of parents is corroborated by their striving to leave an image of themselves in their offspring. Education is the only means that can develop this image in the child. Since parents dedicate more care and effort to the upbringing of the child than anybody else does or can, it is also their right and privilege to educate the child according to their own principles and convictions.

The educational right of parents embraces the following:-

1. Exclusive right to determine the child's basic religious and moral education and to receive from the society the assistance which is necessary to fulfill their educational role suitably.

2. Their primary right to instruct the child as far as they are able and willing.

3. The right to select and provide schools where the child's training is in accordance with their religious and moral outlook.

4. The right of parents who maintain their own schools to a proportionate contribution from the State. Private schools have a right to subsidies just as other schools have. Thus public authorities have the duty to see to it, out of concern for distributive justice, that public

subsidies are allocated in such a way that when selecting schools for their children, parents are genuinely free to follow their consciences. It is a violation of justice if the tax money of parents who wish to send their children to a private school is not used in their interest, but only in schools they cannot fully agree.

Limits of parental duties and rights

The rights and duties of parents can be limited by the rights and duties of others, directly by those of their children, indirectly by those of the state and Church, and by those of other educators, for example relatives and teachers.

1. Parental authority is limited by the rights of the children. For children are not their parents' property, but in principle equal partners with equal and inalienable human rights. Thus in religious education, the child's freedom must be respected, for genuine religious education development is only possible on the basis of personal conviction. Religious education should primarily aim at the guidance and shaping of conscience and may never simply force a person into a certain faith.

2. Parents are obliged to grant the state and Church the exercise of their subsidiary rights, especially in educational matters, since they themselves are not in a position to provide everything their children need and the common good may demand. If parents neglect their duties and do not care for a proper schooling of their children, the state can force them to carry out these duties. The Church too can insist that parents allow her the opportunity for religious instruction, although it can only use moral means and sanctions to enforce her rights.

3. Teachers, guardians, relatives or other persons with educational functions equally have rights with regard to the guidance and instructions of the children, which must be respected by parents. In this regard, parents cannot advise or order a child what is in contradiction to the justified commands of the other educators. On the contrary, they must support their educational efforts and constructively cooperate with them.

Duties of children towards parents

According to St. Thomas Aquinas the children's obligation of love and reverence to their parents, is based on the fact that the parents are, after God, the second source of life, growth and education. Difficulties may rise if the parents do not fulfill their obligations, if they do not love their child justly, or even do not want it. That may modify the obligations of the child, though the obligation of general Christian love never ceases.

1. *Reverence and honour* . Reverence for parents flows from the mystery of life, in which they are cooperators with God. It is likewise founded in the great responsibilities which parents have for the child before God. The inner spirit of reverence must manifest itself in external signs of honour; or if they use offensive speech; or raise their hand against them. Children would sin against the honour due to parents if they are ashamed of them and disown them because of their humble state or poverty. It is however not against reverence to restrain ones parents in a case of necessity even by force, if they are insane, intoxicated, or for some other reason out of control.

2. *Obedience*. Obedience is the acceptance of the hierarchical order of creation, and ultimately the acceptance of God's rights, for He has so constructed and ordered human existence that human beings depend on and are subordinate to each other. As long as children need parental guidance and are not yet fully able and competent to make their own decisions, they must obey parents in all good and lawful matters related to their education and training. As human beings are fallible, confidence in the commands of human beings has also its limits. It must be the concern of parents or educators themselves to awaken in the child the capacity for discrimination and to teach the right attitude towards mistaken commands. Children sin if they disobey their parents' just commands more or less seriously according to the importance of the matter. The child is, however, not obliged to obey his or her parents in matters that are immoral. In this regard, children are not obliged to follow their parents' will in matters involving choice of vocation or marriage partner, though they must at least consult them and listen to their advice.

3. *Love and gratitude*. Filial love must above all be a grateful love (cf. GS 48), since the children owe to their parents their life, livelihood, education, and many other benefits. Normally, children in a family are indebted to their parents more than to anybody else. Naturally, love and gratitude increase with the magnitude of the benefits received. Egoistic interests and aims of parents can also be sources of ham to the child. Hence the child's love will to a certain extent be relative to the parents' love. Love and gratitude must express themselves in words and signs. Thus children should show their interest in family concerns and be ready for active help. Children sin against this duty if they foster sentiments of hatred, refuse to speak, to write or to see them, curse or speak ill of them; refuse to support them when they are old; show no concern for a decent burial. From the love of parents, love for the entire family must grow, above all for sisters and brothers, then for grandparents and the others who are more closely related. Every family member should cooperate for the family welfare and be concerned with safeguarding the family name and honour.

The wider Family

Domestic servants and maids belong to the family in the wider sense, and the employer should see in them more than just workers and wage earners. In the modern times the relationship between domestic servants and the family has often been treated as a mere labour contract. The masters come to expect certain definite services, and domestic servants are paid for these services with a fixed sum of money. This often implies a depressing burden of degradation, loneliness and frustration for the servants. The relationship between the family and its domestic servants is, on both sides, one of loyalty. The family is responsible for the welfare of its domestic servants in body and mind.

a. *Duties of justice:* Employers and servants have both to follow the terms of the contract. Employers are in justice obliged to pay just wages, not to overburden the servants with work, to grant them a reasonable measure of free time, not to dismiss them without sufficient reason before the contract expires. Servants are in justice bound to measure their work up to the wage and benefits they receive, to obey with regard to work and domestic order, and to follow any further agreements of the contact.

b. *Duties of loyalty and personal care:* Employers have parental duties regarding the younger servants. This obliges them to look after their corporal and also spiritual welfare. It would be a grave sin for the master or other members of the family to exploit their position by leading their employees into sin. On the other hand the master must take precautions against servants who might endanger his children or other employees.

2.2.2. *The State*

The state can be defined as the independent or sovereign political community. As independent community it is differentiated from the many smaller communities which depend on the protection and assistance of the state. As political community it is differentiated from the independent religious community, which is the Church.

But a more refined definition of the state would be the following: *the state is a geographically delimited society endowed with supreme authority for the establishment of the universal common good.* The establishment of the common good is circumscribed by a positive legal and constitutional order, which also determines and legalizes the political authority.

The state is the society vested with the highest sovereignty among earthly communities. Since it has to take care of the universal common good of the civic community, the state enjoys superiority over all the other natural societies. This means that it is not subject to any other earthly power, whereas all the other natural groups are in some way subordinate to the state.

Christian thought looks upon the state as a servant in the attainment of the common good which in turn is only a means to the final end of a human being. The state is not the highest purpose of human existence, so that human beings were accorded rights only to the extent that they harmonise with the aims of the state entity. A human being has his or her own existential and natural rights, which the state power has to respect. Thus the individual citizen as well as the entire state community are ultimately called to serve God's kingdom and his salvific plan with history.

The constitutive characteristics of the state are the following:

- A plurality of people, usually belonging together by common culture or at least common interests.
- A distinct territory permanently settled by this people.
- A public authority with power of ultimate decision, which has the primacy over all the other temporal societies within the territory.
- A positive legal and constitutional order for the attainment of the common good, which also determines and legalizes the political authority.

It must be noted here that the state is not a free invention of the human will, but a necessity founded in human nature, since no society can "hold together unless someone is in command to give effective direction and unity purpose. Hence every civilized community must have a ruling authority, and this authority, no less than society itself has its source in nature, and consequently has God for its author" (Leo XIII; cf. GS 74). This does not mean that every individual ruler has been appointed by God; but rather that the political authority as such is willed by God. To assume that individual persons are directly chosen by God and placed in

power contradicts human experience and God's way of working through secondary causes. The role of the people in the choice of the bearer of the state authority is the fundamental reason why an incompetent or corrupt authority can be removed by citizens.

According to the Church's teaching, different forms of government are possible and acceptable as such except the totalitarian state. The state can be good or bad, and the decisive factor in every form of state, by which its basic right to authority is judged, is its willingness and ability to serve the common good and its disposition to respect man's fundamental rights. We must not forget that in the choice of a concrete form of government, the general principle holds that the maturity of the citizens must be taken into consideration. The greater the maturity of the people the greater is their right of cooperating in the government.

Functions

Basically, the state must promote the general, political common good which consists in the establishment of justice and order, the securing of domestic tranquility, the provision of common defence, the promotion of general welfare, and the ensuring of the blessings of liberty for all. This implies that particular attention be given to the less fortunate members of the community, since they are less able to defend their rights and to assert their claims.

There are two main functions of the state:

a} To make sure that there is peace and order

The state must establish and protect the legal order which is the prerequisite for all other characteristic activities of the state. If this function is not fulfilled human beings' social coexistence may be deemed impossible and the cooperation in the realization of common goals and tasks will not be possible. This function includes also the task of common defence, since only thus the preservation of the legal order can be guaranteed.

b} To promote and maintain the social welfare

The welfare function consists in the promotion of the general economic and cultural welfare of the citizens. This is a function that has been disregarded by individualistic liberalism, which restricted the competence of the state to the legal order alone. In the modern world the true idea of the state is endangered from the opposite direction through over-emphasis of this function by forms of socialism.

Thus from the purpose and functions of the state flows as a necessary consequence its endowment with political power, precisely because the state cannot execute its functions unless entitled to combat arbitrary, illegal powers that endanger the common good. Hence power belongs to the state in two respects: as an association for the establishment of internal justice and order; and as an association for self-defence.

Rights

The authority required by the moral order derives from God. "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he or she who resists the authorities, resists what God has appointed, and those who resist will incur judgement." {Rom 13: 1-2}.

- The duty of obedience requires all to give due honour to the state authority.

- There must be respect for those who are charged to exercise authority in the state.
- The state should be allowed to have a diversity of political regimes which would serve the legitimate good of the communities that adopt them.
- The State has the right to implement legal order and give punitive measures as required by law.
- The state has a right to self-defence by war, if and when all the possible peaceful means of avoiding it have been exhausted.

Duties

Political authority, whether in the Community as such or in institutions representing the state, must always be exercised within the limits of morality and on behalf of the dynamically conceived common good, according to a juridical order enjoying legal status. All officials concerned are obliged to be faithful servants of the state. They must exercise their authority with discretion and with full knowledge of the law.

Here are some duties of the state.

- Respect for the souls of others. Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he or she has directly or indirectly encouraged. Scandal can be provoked by laws or institutions, by fashion or opinion.

- Respect for health. Concern for the health of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: *Food* and *clothing*, *housing*, *health* care, basic *education*, *employment* and *social assistance*. However, the virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco or medicine. The use of drugs inflicts very grave damage on human health and life.

- Respect for the person and scientific research. It is an illusion to claim moral neutrality in scientific research and it s applications. However, science and technology must be at the service of the human person, of his inalienable rights, of his true and integral good, in conformity with the plan and the will of God. Therefore, *experimentation on human beings is not morally legitimate if it exposes the subject's life* or physical and psychological integrity to disproportionate or avoidable risks.

- Respect for bodily integrity. A human being is endowed with a beautiful body created by author of Life itself – God. Whatever form of body, a human being may have, it must be respected. *Kidnapping* and *hostage taking* do a lot of harm to the body, they are morally wrong. *Terrorism* and *torture* are all against justice and charity and are contrary to the respect for the person and for human dignity. *Mutilations*, and *sterilizations* performed on innocent persons are against the moral law.

- Respect for the dead. People who are dying should be given special attention and care to assist them live their last moments in dignity and peace. The *bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection.*

- Promotion of the common good. It is the duty of the state to defend and promote the common good of civil society. The common good of the whole human family calls for an organization of society on the international level.

- Provision for religious worship. The right to religious freedom is neither a moral license to adhere to error, nor a supposed right to error, but rather a natural right of the human person to civil liberty, that is, immunity, within just limits, from external constraint in religious matters by political authorities.

- Recognition of neighbours. Every person should look upon his or her neighbour {without any exception} as "another self", above all bearing in mind his or her life and means necessary for living it with dignity. The duty of making oneself a neighbour to others and actively serving them becomes even more urgent when it involves the disadvantaged, in whatever area this may be.

- Defence. Public authorities have the right and duty to impose on citizens the obligations necessary for *national defence*. Those who are sworn to serve their country in the armed forces are servants of the security and freedom of nations. Self-defence is one of the reasons the church accepts this duty of the state, but promoting war fro mere selfish reasons of self glory cannot be condoned.

2.3. **Responsibilities and rights regulating social life**

The responsibility for attaining the common good, besides falling to individual persons, belongs also to the state, since the common good is the reason that the political authority exists. In a society, it is quite clear that the most important thing is the common good, and the goal of life in society is in fact the historically attainable common good. However, the common good of the society is not an end in itself, it has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole creation. GOD is the ultimate end of His creatures.

2.3.1. *Political Authority and the Requirement for its Exercise*

The church has always considered different ways of understanding authority; taking care to defend and propose a model of authority that is founded on the social nature of the person. Political authority is therefore necessary because of the responsibilities assigned to it. Political authority is and must be a positive and irreplaceable component of the civil life. In fact human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all.

Authority is exercised legitimately only when it seeks the common good of the group concerned and if it employs morally licit means to attain it. If the persons in authority were to enact unjust laws or take measures contrary to the moral order, such arrangements would not be binding in conscience. It must be understood then that political authority is an instrument of coordination and direction by means of which the many individuals and intermediate bodies must move towards an order in which relationships, institutions and procedures are put at the service of the Society.

Thus all the officials concerned, also the absolute monarch, are obliged to be faithful servants of the state. They must exercise their authority with discretion and with full knowledge of the law. The equitable order of society also demands that the private rights of individual citizens as well as intermediate organizations be carefully respected. In this regard governing authorities and officials are bound to just, impartial and reliable administration of their office. They must exercise their charge "without thought of personal convenience and without benefit of bribery." {GS 75} Those who accept bribes must be given proper penalties, most especially if they violate their duties by accepting them. The same holds for those who abuse their office for private gains or who reveal official secrets, but also official secrets concerning individual citizens.

2.3.2: *Legislation and Administration of Justice*

In the interest of the State and its subjects, the enactment {enforcement} of laws makes the state to uphold and defend the rights of all citizens, maintain public order and tranquility, and promote the common welfare. The state must make sure that the basic criteria for every law are the common good, the law of nature and the human being's divinely appointed end. In this case, the legislative authority of the state is limited: nothing that conflicts with the common good, with natural and divine revelation can become law through any enactment of the state. It must be borne in mind also that there is no natural law foundation for unchangeability of a constitution or civil code. None can be considered so final as to be unchangeable. Therefore every constitution must provide for tranquil evolution and ordered change.

In justice, the State enforces laws, defends citizens against any injustices, and civically educates them about their rights.

It is important to note also that legislative authorities must beware of delegating too easily legislative rights to inferior, executive authorities when charging them with the working out of the details of general laws. In this regard, the duty of the legislator does not permit a shifting of one half of his responsibility.

The administration of justice has the purpose to enforce laws and defend against injustice, but also to impart to the citizens proper insight into their rights and duties. Lawyers and Judges are required to possess a particularly solid knowledge of the Law. They must also know the concrete conditions of modern life, to which the laws are to be applied. This is often gained by practice. Lawyers are liable for damage done to others resulting from their culpable ignorance.

Lawyers and judges have the responsibility of being impartial. And in charity, they should assist those citizens that are unable to pay for their cases.

A very important obligation of the Judges and Lawyers is the incorruptible and impartial application of the law according to the principle of equality. Although many if not all states usually profess equality of all before the law, much remains to be done to realize it fully in practice. Arrangements ought to be made to provide poorer people with legal facilities at moderate fees, perhaps by cooperation between the state, the local authorities and the lawyers associations.

An indispensable condition for legal security is the independence of judges from the state influence, so that they are fully free to follow their conscience. Many constitutional states usually guarantee this independence by the separation of the judiciary from the executive.

2.3.3: *Promotion of Socio-economic welfare and health*

Economic Planning: Liberalism {Free economy} advocates a minimum of state intervention, while socialism favours a maximum of state regimentation. Individual initiatives alone and the mere free play of competition could never assure successful development. One must avoid the risk of increasing still more the wealth of the rich and the dominion of the strong, whilst leaving the poor in their misery and adding to the servitude of the oppressed. {Populorum Progressio, 33} On the other hand the unlimited right to state intervention in economic matters tends to stifle private initiatives. State authority must therefore take care to associate private initiative and intermediary bodies with its own economic planning.

The state is appointed to coordinate, stimulate and integrate the economic activity of the nation, but at the same time it must leave as much economic self-responsibility to individuals and intermediary associations as compatible with the common good. Individuals and associations themselves are required not to seek excessive and inappropriate conveniences from the state. Rather they ought to be on guard against granting governments too much authority with a consequent weakening of the sense of responsibility on the citizen's part {GS 75}.

Social Progress: Labour conditions and income security are two of the most important concerns of social policy. With regard to labour conditions, social legislation comprises the protection of the worker's person, life and health by regulations concerning the workshop plant. Compliance with these regulations is a moral duty for the employer. Workshop inspectorate through representatives of the state and of the workers ought to assure their implementation. It is imperative that any government should make great efforts to see that those who are able to work can find employment in keeping with the laws of justice and equity {Pacem in Terris, 64}. Unemployment should be checked all the time. Where there are possibilities of employment, then people should be employed out of merit in keeping with the laws of justice and equity.

2.3.4: *Requirements for a just Fiscal Policy*

Fiscal {Relating to money and taxes that are managed by the government} and budgetary policies are of great importance for the common good in general and for the economic development of a country in particular. In order to accomplish its tasks and functions, the state is in absolute need of the financial income by taxes. The very necessities of the common good are found in the State's right to levy taxes. However, the requirements of the common good also limits this right.

There are direct and indirect taxes. Direct taxes include income and profit taxes, personal taxes, trade taxes, real estate and property taxes. Indirect taxes include customs and purchase taxes, e.g. revenues levied on luxury goods, alcoholic drinks, tobacco, tickets for motion pictures, petrol, etc. It is a fundamental principle of just fiscal policy that tax burdens be distributed equitably and in accordance with capacity. This implies the obligation to impose taxes in such a way that the poorer classes be not disproportionately burdened in comparison with the wealthier classes. Accordingly, tax laws ought to provide for an increasing taxation

of higher incomes and the progressively lower taxation of goods generally needed in contradistinction to luxury goods.

Apart from the procuring of the necessary financial means for the expenses of the state in the service of the common good, taxation also serves as an instrument of economic policy. Indeed, taxation can easily influence economic development chiefly in three directions.

1. It can influence the order of magnitudes by differential taxation of medium and small businesses in comparison with large businesses.
2. It can further {increase} the desired expansion of branches of the economy or restrain that which is not desired.
3. It can be used for a policy of industry location by means of differential treatment of desirably or less desirably situated undertakings and businesses. Check out those that can benefit the country and those that cannot.

The limits of taxation are determined by the principle of economic productivity. Too high taxes have a retarding effect on the economic progress. Taxes must be considered harmful if they stagnate the will to economic venture, impair capital formation, cause inflationary pressure and cripple economic productivity.

Taxes are unjust if they distribute burdens unfairly, if they hit the small income relatively much harder, or if they place families with many children at a disadvantage. Taxes may also not disregard the right to private property, which may result in the mentioned, negative consequences of too high taxation.

2.3.5: *Criminal Jurisdiction of the State*

The state is vested with a lot of responsibility with regard to punitive measures of its subjects and/or all those who break the law.

2.3.5.1: The right of the State to punish

The right of the state to have authority to impose punishments is supported by the following reasons:

- The common good requires that the community of citizens be protected against the dangers of delinquency and crime. This is only possible if the state has the right to punish evil doers and criminals.
- Citizens who have tendencies to commit crimes and evils will be protected from crime through the fear of punishment.
- Reparation and atonement should be made for the violations of the legal order and of justice. Precisely because the damage inflicted on the rights of others must be repaired and compensated, and atonement rendered for the offence.
- There must be ways of reforming evil-doers and criminals so that they would become better people. This means that they should be limited somehow in their misuse of freedom and corrective measures.

2.3.5.2: Death Penalty and the right of the State

Today many Nations are asking a very big question, difficult to answer: Does the state have the right to impose a death penalty? Many states have abolished this punishment citing reasons on humanitarian grounds. But what about major crimes, what kind of punishments can be given if not the death penalty?

Scripture attributes to the state both the right and the obligation of death penalty for more serious crimes {Num 35:33; 35:16-34, Gen.9:6, Ex.21:12-25}. Apart from murder, other serious offences are also punishable in the Bible with death, e.g. blasphemy, grave sexual offences, idolatry, etc. The New Testament does not either deny the state the right to capital punishment. Rom. 13:4 presumes the authority of the state to penalize with the sword. Thus from the teaching of the Bible as well as from the entire Christian tradition we must conclude that the state in principle has the right to inflict capital punishment for serious crimes.

The four reasons given above for the right of the state to impose punishments in general do not all equally prove the right to inflict the death penalty as well. This is precisely because the criminal is not able to be reformed by this punishment. Of special importance in this question is the argument taken from the protection of the common good. Criminals who seriously endanger the welfare of other citizens and of the community have to be hindered from their dangerous activities. Whether this necessity to protect the public requires the death of the criminal or not depends on the question whether his or her death is the only efficient and morally possible means to safeguard the life and well-being of the community. This means: Different penalties can be justified for the same crime at different times and in different circumstances, e.g. peace and war. The death penalty can be both justified and necessary in certain circumstances; in other circumstances it may not be necessary. This largely depends on whether or not a state is morally in the condition to keep the criminals under safe detention. Thus it would appear to the Church that at any rate wherever the death penalty is in force, sufficient precautions must be taken that an error of law and a judicial murder are precluded. Moreover, some authority in the state must have the right of pardon to commute the death sentence into other penalties.

2.3.6: Promotion of Peace and National Defence

Many authorities of states concern themselves very much with peace and war. But these should not be the only concerns. All citizens and especially the powers which form the public opinion have their influence in this regard, and a very important one at that.

Reason proves the right of the state to self-defence by war from the insight that the authority which is responsible for the common good of a nation cannot lack the means necessary for this purpose. Now war is sometimes the only means to defend the common good of a nation efficiently against unjust aggression. The higher a good that is in peril, the higher the sacrifices that are justified and demanded in its defence. Where an unjust aggressor endangers the highest goods of a nation, namely its existence and especially its moral and religious freedom, any state has the right and even the duty to defend these values against the assault. It must be borne in mind that because war is bound up with most fearful evils, it is never justified as an ordinary means of politics, but only permissible for the gravest reasons and under verification of the various conditions for a just war. The church thus can say that it is a sin against fraternal love and against the duty to promote peace among men if citizens foster hatred for other nations or for groups of different race or conviction within their own nation. And it is a particularly grave sin if this is done by those who influence the mass media. This is

because Government officials depend on public opinion and feeling to the greatest possible extent. It does them no good to work at building peace so long as feelings of hostility, contempt, and distrust, as well as racial hatred and unbending ideologies, continue to divide people and place them in opposing camps {GS 82}. Here lies the big responsibility of those who mould public opinion, of educators and of all citizens to promote the cause of peace. It must be borne of mutual trust between nations and grow as the fruit of the will to ever greater justice and brotherly love. The building of peace is indeed a work of supreme love for humankind.